### Autumn Leaves.

Beautiful wood, so fair to behold,
Crimson thy ash, with maple of gold,
Fairest sight since those days of old,
When Adam and Eve in Paridise told
That wonderful old, old story.

O where are the kings so royally crowned?
Where may such sparklings gems be found?
Where such a carpet to deck the ground.
In castle or palace the wide earth round,
As the woods in Autumn glory?

True you may call them faded and sere,
And say they but point to the dying year,
And each fair dew drop is but a tear,
Shed over nature's silent bier,
By the heavens bending in pity.

But as the sun in his setting throws
His brightest glories at just the close,
Tints of gold, and purple, and rose;
While the very windows of heaven disclose.
A glimpse of the golden city;

So these woods in their dying hour,
Shed far and wide their noblest dower,
Of crimson and gold in bounteous shower,
Wielding a strange magnetic power,
And lifting man's heart rejoicing.

Gratefully the earth the gift receives,
And snow soft falling on withered leaves,
Her old-time glory and strength retrieves,
She leaps triumphant, her fetters cleaves'
The coming of Spring-time voicing.

So shall man, when the strength decays,
As he reaches the end of a weary race,
When gold to silver has given place,
He is gathered home in God's good grace,
Like a ripened shock of corn.

O, evening time, with thy mellowed light,
Unwaned by Winter's cruel blight,
Undarkened by the approaching night,
Thy son shall set more fair more bright,
For the resurrection morn.

WILLIAM BRYANT.

### Hic et Ubique.

BY A. RAMBLER.

Having a little spare time the 6th inst. the writer thought a short ramble over No. 48 of the Brethren EVANGELIST, might be interesting. So he sets out and meets with, "Earthquakes in Divers Places." It appears that the Pacific State is not free from Ecclesiastical quakings.

Down, deep, underneath the general surface there is an element at work; and we presume it is not confined to the coast state, that occasionally it makes itself manifest. Would it not be well, before much more time passes to probe the ecclesiastical surface north, south, east, and west, with the sword of the spirit and bring the diabolic current that is prying and roasting and panting for supremacy to the light, so that all may see the monster just as he is, and then decapitate him if possible? This is only a question of time at any rate, and the fields are ready for the sickle. In our rambles we now pass over the rockies and come up to "Waterloo, Iowa," where the kingdom of darkness has been shaking and quaking until a bright and glorious day is at hand.

Next we find ourself at Johnstown, Pa. one of the first and foremost places to shoulder the cross and pass on to victory.

Next we get into company with that fellow that makes himself so very prominent in the EVANGELIST at times. We generally know him as "Sel." Well he is not a bad kind of a fellow to get in company with at times when we have nobody else to entertain us. All that troubles is, he seems rather bold, takes up a little too much space and time.

Next we get into the company of "Oh!" But the editor was here before us: so we have nothing more to say.

We rambled through "The Field" and other "Correspondence" with considerable interest. The field seems to be cultivated to some extent, and yet much of it is neglected. This ought not to be so. Why not go to work at once and make a more determined effort in all directions. The "Brethren" Cause is loosing every day we delay. The German Baptists are following in our wake so as to hold their membership.

We don't approve of such doings as is spoken of by one of the correspondents: that is to profess to recognize no division. There has been a division. No use to deny that we are seperate and distinct bodies. Let the call be "Come out from among them," "Come out of her my people." "He that gather not with me scattereth." And "He that is not for me is against me."

### "Temperance Legislation"---A Reply.

BY J. HARLEY.

In EVANGELIST No. 49, Bro. Bailey says, "I believe it right and proper, that Christians should assist in the election of officers, that the laws may be well made, and well executed, but I maintain that no law should be made which cannot be enforced without revolution."

I cannot see how the enforcement of a law prohibiting the granting of licences for the sale of intoxicating beverages, must necessarily create a revolution. For the sale of intoxicants, in its worst results, is both robbery and murder. Why then should we not make every possible effort, to have Constitutional Prohibition of the granting of licenses for the sale of all intoxicating beverages?

Bro. B. says, "The reason why I think God is not moving in the temperance cause, is, that the Hezekiah has not come."

It is quite probable that our Hezekiah is somewhere among the people of the land now, and that when the people are sufficiently prepared, God will presently cause the Hezekiah to be led forth, as the grand Captain of the Prohibition host; who will not only destroy King Alcohol and his army but possibly also King Secretism and his host. "There's a good time coming brethren a good time coming," wait and pray and work a little longer.

In this liquor contest is involved the welfare of humanity, and the salvation of souls. With our natural vision, we see only the two contending hosts; that of the liquor manufacturer and the dealer on one side, and that of the temperance cause on the other side. But can we believe that in a contest like this, a righteous and good God will complaceantly look on, and approbate his chosen people for not taking any active part in compelling the terrible evil to cease? Is it not likely that if God would open our eyes, as he opened the eyes of the prophet Elisha's servant at Dothan, (2 Kings 6–17) that we too should see the mountains and valleys around us covered; on the one hand, by the "horses and chariots of the Lord of Hosts," and on the other hand, by Satan and his army? Thus putting the battle among "principalities and powers." Can we doubt the final result? Shall we help, by our ballot, to bring it to pass, by the only means at present apparent, the making and enforcing of laws prohibiting the licensing of liquor selling? or shall we not?

Again, "if the Son of Man be lifted up, he will draw all men unto him," it does not say "drive," but "draw."

We do not propose to drive men to Christ, but we do propose to prevent the rumseller driving them to a drunkard's grave and to a drunkard's eternity, by the thousands.

Cannot a man be drawn to Christ more readily when rum is out of him, than when it is in him? Therefore let us compel rum to be withheld from all men, and no doubt conversions to Christ will be greatly increased.

"The fathers have eaten a sour grape, and the children's teeth are set on edge." Jer. 31: 29.

Bro. B.'s explanation of above text.—"Fathers, Grandfathers, and Great Grandfathers have used tobacco, tea, coffee, etc. until the teeth of the young men are fairly set on edge for stronger stimulants."

I agree that this holds good in many instances.

But I knew a Father who eat a sweet grape, and advocated its use by others, and his children's teeth were not set on edge, but were good and sound.

Explanation. That Father in about the year 1830 banished all intoxicating beverages and tobacco from his farm and household. And so his sons grew up under the influence of the sweet grape. And today five of that good father's sons are still living, the youngest fifty-six years of age, and all practice and advocate the eating of the sweet grape. And so far as I know, not one of that good father's descendants to the third generation, use intoxicants. And only three among them all use tobacco. Good teaching and example reaches far.

The Bro. gives a slight hint that this discussion may be possibly carried on over a cup of strong coffee; and that in such case, it were better to sweep before one's own door first.—Correct.

Now as this discussion is carried on between two of us only, I suppose the coffee shoe must fit one or the other of us. I propose to try and kick that shoe off, as not fitting me. Because forty-eight years ago, when twenty-five years of age, I abandoned the use of coffee and tea, and protested against their use by others. Later however, in my old days, when from home, I occasionally took a cup of coffee or tea, "for my stomach's sake." Which practice I have now also abandoned, for example's sake, and confine myself to hot water instead. Now I think that shoe must be assigned to some one else.

I hold also, that no one should enter the house of God, or the Sabbath School, having his lips polluted by intoxicating drinks or tobacco.

True, President Lincoln was not a radical abolitionists from choice, but when the cries of the poor helpless slave, entered "into the ears of the Lord of Sabaoth." God influenced Lincoln to become the greatest of abolitionists. If not of choice, then of necessity. And what good Christian man or woman did not rejoice when slavery was abolished, although accomplished by the enforcement of law?

And why should we not abolish the slavery of the intoxicating cup, by keeping it from the poor helpless (helpless by force of habit,) inebriate, even by law enforced prohibition? To the great joy of thousands or millions of fathers and mothers, brothers and sisters, wives and children.

Will we continue to pray to God, that he put an end to this terrible evil, and we refuse to use the means that he puts within our reach—The Ballot.

In reference to the Bro's. last paragraph—assuredly the "Christian Religion," "is the power of God unto salvation." But the apostle exhorts to "work out our own salvation with fear and trembling." Phil. 2: 12. And may not the moral reformation of the world, be a part of our work, in close connection with our own salvation? The prohibition of the liquor traffic included.

### Is Your Light Dim?

"Some years ago a steamer was coming up the Firth of Clyde on a stormy night. Careful watch was kept, and all was going well, till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into a ship which was lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglected. This is like what many Christians do; they forget to read the Word, to meditate upon it, and to watch with prayer; therefore their light is almost out, to the injury of themselves and others."

"Ye are the light of the world-" Christ's churches are golden candlesticks planted in a dark world. They are to hold forth the word of life. Oh, Christians, watch and pray and see to it that your lamps are trimmed and burning, and ye yourselves like unto men that wait for their Lord. --SEL.

### God's Universal Provision.

God provides, Personally. "Thou." The Bible, which is true science, does not ascribe the fruits of the earth to the elements and laws of nature but to a personal God. He is the Great Spirit who is in all the wheels of its machinery. He provides, easily. He has only "to open His hand." No labor, no effort. It is agreeable to His heart. There is no struggle against opposing propensions and habits, and it is as nothing to the power of Him at whose word the whole universe first arose. He provides abundantly. "And satisfiest the desire of every living thing"—every thing of every variety from the minutest to the largest, from the microscopic insect to the mighty arch-angel.—D. THOMAS, D. D.